

THE KOREA MISSION FIELD



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WOMEN'S NUMBER

SPECIAL ARTICLES:

The Proposed Women's College.

Miss A. Appenzeller.

Social Service—District Nursing.

Miss E. S. Roberts.

Miss E. J. Shepping.

Our Baby Show.

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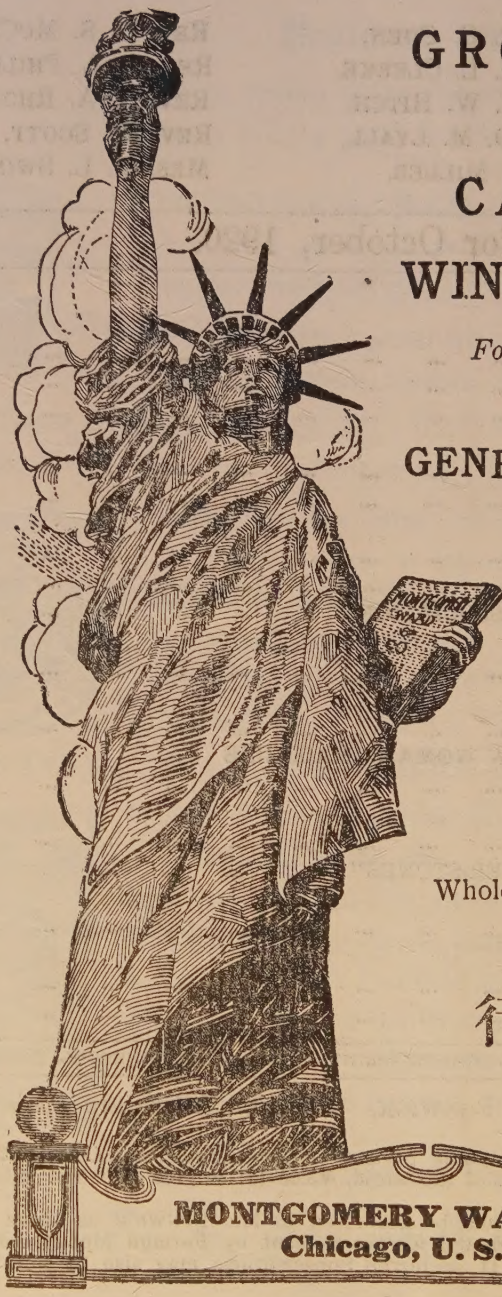
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVI.

OCTOBER, 1920

No. 10

Editorial Notes.

IN this land, for centuries untouched by Western influence, Christianity has for the past thirty-five years been a dynamic force, awakening the people to spiritual consciousness. The concomitant result of Christianity in Korea, as in every non-Christian land, has been to raise the status of women and to inculcate in them a desire for better things. In this present day, the tremendous underlying forces which are at work are affecting powerfully the life of the women of Korea who are coming more and more to realize the significance of their contribution to the development of their people. What is this "new Korean woman" about whom we are beginning to hear much and what kind of person is she? One critic has described her as "perfectly wonderful;" another says she is "the backbone of the nation." The Korean author of a recent book dedicates his book "To the Women of Korea." Another Korean man describes his fellow-countrywomen in his fashion "The change in the women is absolutely beyond the imagination. I cannot believe my eyes. It seems as if Heaven had touched earth. The women have awakened all of a sudden. They know more of what is going on in the world than the men do."

THE other day I passed on the street a Korean woman, her head covered with the historic green coat with hanging sleeves which is becoming so rare a sight on the streets of Seoul. She was holding the folds of the coat before her face and was walking with the quick timid steps of the modest woman of the old East. Five minutes later from the top of a steep embankment I watched a new and interesting pageant. The Korean Sunday Schools were holding an athletic contest and a great throng of people of all ages were gathered around a large arena where a race-course had been marked off. Presently from one end of the circle there came a shout and several young Korean women, their ample skirts gathered around them and their black-stockinged feet flying, came running down the course with their friends shouting encouragement and waving banners from the side-lines. Around and around the course they went, some dropping back, some forging ahead until the winners had reached the goal and had received the congratulations of friends and relatives. Truly the old order passeth giving way to new and the grandmothers shake their heads and say there was never such work when they were young. The matron of a girls' school holds up her hands in despair at the spirit of this new generation and conservative mothers warn their daughters about the dangers of the new athletics only to exhibit proudly later on, the prizes which these self-same determined daughters have borne off as prizes.

IN this number of the KOREA MISSION FIELD we have tried to show some of the ways in which this new spirit of initiative, courage and determination among the women has manifested itself. Many are the fields which are open to the Korean woman of today. In district nursing and social service, in business, in education, (both the regular school work and the newer night school work) in literary work on magazines, in home economics and care of children, in higher education, as well as in the work of the Church in which the women have always taken so remarkable a part, the Korean woman finds her opportunity for service and her share in the development of her people. The work among the women cannot be more than suggested and touched upon in one brief number of this magazine and yet we hope that a better understanding of the scope and importance of the work of Korean women for Korean women may result from this number.

ANY sudden change taking place in any class of society is fraught with dangers and so there may have been some who have looked with apprehension upon this rapid and drastic about-face of the women of Korea. If the Church at this time can so conserve and so utilize this new and wonderful spirit among the women that it shall be turned into channels of Christian living and Christian service then we may be very sure that a new day has indeed dawned for Korea.

IN a recent issue of the "Seoul Press" under the heading of "Ban of Christian Paper" a statement appeared to the effect that the September number of the KOREA MISSION FIELD had been prohibited by the police. As a matter of fact our September number appeared as usual and it did not come under the ban of the police.

BUT a Christian paper was banned by the police and it must have been of that that the "Seoul Press" was thinking. The "Christian Messenger" is a weekly paper issued by the Christian Literature Society of Korea and the issue of this paper for September 1st. was seized at the postoffice after the whole edition had been mailed. It was confiscated and destroyed without any notice being given to the publishers, who were left in ignorance of what had happened until September 11th. Furthermore the Postoffice insists on charging ₩18.00 postage for that edition of papers though they delivered none to the subscribers, as the police called and took possession of the whole of the packets. This gives a slight idea of the difficulties under which publishers have to work in this country, and we are evidently a long way from freedom of the press as yet, for at any time the KOREA MISSION FIELD itself also is liable to confiscation.



The Proposed Women's College.

BY MISS ALICE APPENZELLER.

This is a wonderful day in which to be working, for at one leap the Koreans seem to have caught a glimpse of the Christian ideal which we have for so long been trying to teach them, the realization that in Christ is neither male nor female. The old idea that woman was of no use except as a household drudge has been swept away in the new life of the past year. Never again will the girl student be despised after all that she endured during the troubles of 1919. The girls were with men from the first in their plans; they went out boldly with them in the demonstrations; they bore their full share in the sufferings that followed. A new respect for womanhood has been a marked outgrowth of the events of the past year. Korean young men could not push them back into their former oblivion again if they would.

After the dark, uncertain months of the summer it was the girls who first came back to the schools, and while the boys wavered between two opinions, as to whether it were best to return to school or to continue to protest, the girls kept quietly at their work until the boys too followed their lead and decided for themselves that it was time to go back to school. The desire to build up their people through Christian ideals took such a hold upon the Koreans that we have the present phenomenal turning to schools and to churches. When one of the girls' schools was criticised by some young men for not having taken part in the demonstrations, one of the Korean women teachers informed the critics that because this school believed that Christian education was the great hope of Korea they were doing all in their power to serve their people through Christian schools. Later this school heard itself called "The Mother of Wisdom."

Even the old bugaboo that an educated girl has difficulty in finding a husband seems to have been exploded in this land where new

ideas are taking hold with amazing rapidity. One of the graduates of the College Preparatory Department of Ewa Haktang told a missionary the following story of her experience. She had persisted in attending school against the wishes of her father, an old-fashioned *yangban* (aristocrat). With the aid of her brother she defied her father in this matter of education until she was about seventeen years old. Then the old gentleman told her that she might have her way since her prospects of marriage had been ruined already by much learning. So she graduated from the College Preparatory School, and then her father, in spite of his scepticism, arranged a marriage for her upon which she unwillingly entered. Her best friend in school, one of the college graduates, had married the brother who had been her ally in helping her get her education. But it was the baby sons of these two girls, brought up according to the new ideas, who finally broke down the old conservatism which no argument could affect, but which had to give way before the practical demonstration of the superiority of these two babies over the other little grandchildren in the home. The grandfather could not resist showing off these superior babies to his men friends in the *sarang* (men's reception room) with the remark that these were the babies of his educated daughters.

Not long ago this same girl, who had obtained her education with so much difficulty, asked the missionary whether she would receive a new student at the end of the term. When she was asked why this new student had not entered school at the regular time she replied that the mother of this would-be student had supposed she was bringing up her daughter in the best possible manner to secure a desirable husband. The girl was fifteen years old, accomplished in all the household arts essential to a Korean bride, sweet and attractive. To

the mother's dismay, when a most desirable match seemed imminent, her daughter was curtly rejected with the statement that the bridegroom wanted only an educated wife. "So" continued this girl, "this mother is much discouraged, for she realizes her mistake and wants to have her daughter enter school at once."

The new day is upon us, the day of the great ingathering of interested young people who are turning to the Church, and to the schools which the Church maintains, with a demand for leading toward that higher life which has opened up before their eyes. They are determined to get an education and numbers of them are going abroad to China, to Japan and to the United States seeking advantages which have hitherto been denied them in their own country. From Seoul alone we know of fifteen Presbyterian girls who have gone to China or Japan for higher education. Any missionary could parallel the list from other cities in Korea. We all realize the dangers into which these inexperienced girls go, unguided and unprotected in foreign lands. Many of us also know the tragic stories of wasted lives which might have been saved for Christian leadership had these students not been obliged to seek an education so far from their homes. In addition to these facts is the knowledge that non-Christian schools are being established where Christian girls are being educated away from the ideals without which no people can attain unto the highest life.

How is the Christian Church meeting this need for the higher education of Korean women? There are in all thirteen Mission Schools for girls of "kodung" (higher common) grade or above, only one of which offers more than a six years' course. These schools average an enrollment of one hundred students each, making the total number provided for only thirteen hundred students out of the thousands of Korean girls who want a chance. Moreover, there is the problem which is just now pressing heavily upon every school, that of providing suitable teachers for these

schools. Where can we find educated Christian women to teach even in those schools which we already have? From the point of view of the Missions, a college for women, where teachers can be trained, is an immediate and vital necessity. Our present schools for girls cannot maintain an adequate standard unless we have Korean college graduates on our faculties.

It is no longer necessary to ask whether Korean girls are capable of doing college work, for the experimental stage is passed, and the Korean college girl has proved that she is equal in ability, resourcefulness, character and consecration to her college sister in any country.

Within the past year our dream of a college which shall serve all the Christian women of Korea has become a reality. We had dreamed of a campus rich in the natural beauty which is so great a factor in giving visual expression to that truth and beauty for which a college stands. A committee representing three missions at work in Seoul has already selected such a site and a noted educator of America has promised the initial \$10,000 with which to buy the land. The campus is sufficiently near that of the men's college to provide for the advantage of exchange professorships, lectures etc., while separated enough to afford seclusion and privacy. The educators and representatives of Mission Boards who have visited this property are enthusiastic in their approval of it. The committee has requested of the Interchurch World Movement money enough to secure the site and put up the first two buildings.

While the plans for this union Christian college for women are being formed and money is being gathered, there is a contribution which everyone interested in the education of Korean girls should be making immediately. The present schools for girls should be strengthened in every possible way and classes prepared for college work. We must let the Koreans know that with them we see the tremendous opportunities that God is giving

the young people of the Orient; that we realize with humble appreciation the wonderful place of leadership to which He has called the Christian church. We must keep faith with

these eager young hearts who look to us for leadership and with God who is inspiring them in all their hunger for the abundant life.

A New Magazine—"The New Woman."

The "Sin Yaw Cha" or "The New Woman," a magazine which made its appearance in March of this year, is the first magazine in Korea for women, edited and published entirely by women. Mrs. Wonju Yi, a graduate of Ewha Haktang College Preparatory Department, is the young woman who has planned it, pushed it through, and is the editor-in-chief. Four other young women are associated with her, one a graduate of a Bible School in Japan, and the others graduates of the Woman's College of Korea. Mrs. Billings has also served as advisor and sponsor. Mrs. Yi and her husband have not only given time in editorial work and distribution but have also backed the magazine with their own money.

Up to the present three numbers have appeared. The sales have been running about 2,000 copies a number. Both men and women, students and women in secluded homes have spoken well of it and subscribe for it, and many copies have been sold on the news stands. It seems to be the best gotten-up and most worth while of the three woman's magazines which have appeared in Korea. Two American writers, who have had a chance to know something of the magazine, have been delighted to find such a high toned and progressive paper being carried on by women.

A copy of the table of contents of the second number will give an idea of its scope :

- I. Editorial.
- II. Coming of Spring—a Poem.
- III. The Needs of Young Women.
- IV. The Claims and Management of "The New Woman."
- V. Two Sisters.
- VI. Congratulations.
- VII. Please Answer. (Question Department).
- VIII. Present Day Problems.

- IX. The Well Regulated Home.
- X. I Go—A Love Story.
- XI. The Decline of Life—a Poem.
- XII. Impressions of the "New Woman."
- XIII. The Old Maid's Life.
- XIV. Men's Failings.
- XV. Man and Nature.
- XVI. The Equality of Men and Women.
- XVII. The Thousand Flowers—a Poem.
- XVIII. The Death of a Child—a Story.
- XIX. The Life of a Nurse.
- XX. Love's Defeat—a Love Story.

A few of the contributors have been men but most of them are women, both students and non-students. The article on "The Needs of Young Women" was written by Mrs. Ka-gyung Yu, who graduated in Kindergarten work in Japan. Mrs. Yi, the wife of a Korean who went to the Paris Peace Conference and committed suicide because of the failure of plans, writes on the need of educated Korean women, pointing out that in-efficiency in the home is the direct result of ignorance. Dr. Haiji Kim, of the Methodist Woman's Hospital in Korea, who is a graduate of the Government Hospital in Seoul, has contributed an article on "Moral Stamina in Women," and pleads for women to stand for what they think is right and not blindly follow the millions who are willing to become slaves for the sake of physical comforts. Another contribution on "Our Responsibility for Public Health" was originally written as a paper in Biology by a Woman's College of Korea student, who has since married in America, Miss Sone.

The tone of the whole magazine seems to be optimistic, and looking toward the uplift of Korean Women. A translation of one of the editorials will give a better idea of the purpose back of the magazine. (See page 213)

Social Service.

District Nursing.—I.

BY MISS ELIZABETH S. ROBERTS.

Little has been done in the way of social service in Korea because the mission staff of doctors and nurses has not been adequate even to supply the mission hospitals, without regard to any work outside. We are living at a time, however, when progress is being made along every line of activity in Korea and the fact cannot be longer ignored that something must be done in the line of district nursing.

Health is a matter of the utmost importance, since it determines largely the measure of a person's happiness and efficiency. Fifty years ago Benjamin Disraeli said "Public health is the foundation on which rests the happiness of the people and the power of the country. The care of public health is the first duty of the statesman." If Disraeli were living today he would say, "The care of the public health is the duty of every man and woman."

Three years ago I was appointed to do district nursing and social service work, and I entered upon the work with great hopes and aspirations for its future. The emergency call of the Red Cross for doctors and nurses for Siberia, however, came and it was my duty as well as my privilege to respond to that call, so the work already begun was turned over to a Korean graduate nurse.

At the beginning of the work a room, in connection with the dispensary, was set aside for the baby welfare work. This room later had to serve a great many purposes. The equipment of the room consisted of a few benches, cooking utensils which were used to show the preparation of baby food, bath tubs, soap, towels and water. On the walls were charts in Korean giving a few simple rules in baby care. In this room the mothers were taught the intelligent care of themselves and of their babies, and were given the practical knowledge that they needed to care for their little ones. Many a mother has looked with astonishment

and surprise at the change in her baby as he has come out of his bath, sweet and clean, and has had a few clean clothes put on. It is my conviction that we can never find a greater opportunity of gaining the confidence of a woman, than by teaching her how to care for her baby.

At Christmas time this room was used for the entertainment of the poorest children of the neighborhood, of whom a hundred came. First they were given baths and clean clothes, and then a feast of vermicelli, pickle and fruit. After this the Christmas story was told and they were taught to sing "Jesus loves Me." It is a joy to know that for once in their lives these little waifs were warm and clean, had enough to eat, and were happy with that happiness of childhood which is the rightful inheritance of every little child.

During the nine months in which I had this work in charge we had an attendance of 2,446 mothers and babies at the hospital and made calls in 324 homes, mostly on obstetrical cases. In the homes there was always joy if the baby were a boy, but if it were a girl, it was quite a different story. I have often tried to convince the long-faced father and the sorrowing mother of the value of a girl baby by asking this question, "Why did you send to a woman's hospital for a woman doctor and a woman nurse when you could get a man doctor so much nearer at hand?" "Oh, we didn't want a man," was the reply. "Well," I would then answer, "if there were no girls there would be no women doctors or women nurses. Perhaps this girl may someday be a nurse or a doctor and help someone else." The only reply to this is a smile and a sigh.

After my return from Siberia I fully expected to take up this work again but instead I had to fill a vacancy in the hospital and training school. The work is being done on a small scale by our Korean graduate nurse. She has continued to visit in the homes and to help the women who need hospital care to get to

the hospital. Already our hospital stretcher has become known as much more comfortable than the old chair. In obstetrics we are doing a great deal of charity work because we feel the importance of the work. The nurse visits the homes, tells the mothers to come to the hospital, and we give them a week's care free of charge. The nurse is able to give a great deal of comfort and help to the people whom she visits, for she comes in contact with suffering and poverty of all kinds. Go with her into one typical home, that of a mail carrier. There is only one small room with nothing in it of comfort for the expectant mother, and nothing whatever of the necessary things for the baby. There is only a cold hard floor and not a rag to wrap the baby in. This particular baby was wrapped in hospital towels and his father took off his coat to put round him for warmth. The doctor and nurse returned to the hospital, and the nurse found some baby clothes and returned joyfully to the house to dress the baby in warm, clean clothes, and to help the mother. In this line of work there is unlimited opportunity for our Korean nurses, but it requires, on the one side, time and money, and on the other, organization and method.

There is a growing feeling among our Korean nurses that there is not much of a field for them after our mission hospitals have been supplied. The Koreans in general look down upon them, and adopt the same attitude as did the people in the days when Florence Nightingale so bravely blazed the trail which our foreign nurses have since followed. The Korean public need to be educated to the fact that nursing is a noble profession and that it brings with it great blessings for humanity.

When the Association of Occidental Graduate Nurses met last May, the opinion was so strong that something ought to be done to prevent this feeling among the Korean nurses, that a committee was organized. This committee hopes to encourage and stimulate the Korean nurses by organizing social service work along several lines. Health exhibits are needed. Mothers need right instruction and care so

that they can be saved in childbirth. Women and children need to be taught personal and household hygiene, in order that they may acquire those habits of right living which shall aid in the prevention of sickness, and make for the upbuilding of a strong and vigorous people. Preventative work is necessary for children of pre-school age and for school children. There should be maternity relief work in the homes, and a loan storeroom of sheets, towels, and other necessary materials that could be sterilized after using. Window exhibits for the public are a valuable and much needed line of activity. These and many other things could and should be done by our Korean nurses.

The forces of evil are very active in Seoul and in other cities. I heard not long ago that at nearly every church are old women who are engaged to get acquainted with young girls and lead them astray. It is time that we arose and fought this social evil which is endangering the womanhood of Korea. Let us begin a campaign against ignorance and lust. Our suffering women and little children are calling upon us to help them. The opportunities for social service are unlimited to anyone who enters this field with a good training, a sound judgment, a clear vision and the spirit of the Master who "went about doing good."

District Nursing.—II.

BY MISS ELSIE J. SHEPPING.

Social service in Korea is a large field, practically untouched, and with unlimited possibilities. While I was living in the south and in charge of the hospital nursing at Kwangju and Kunsan I ventured into social relief work without any more backing than a desire to help the sick and needy, and a trust that God would bless my efforts. Some of the people were too ignorant or too fearful or too poor to come to the hospital. In the south I never found any who were too rich to come, though there were instances in Seoul where the sick whom I visited had more quiet and more personal comforts at home than they could have commanded in a hospital.

I found three classes of cases, -the extremely poor, the daily wage-earning poor and those who were above these two classes in the social scale and who could pay for what they received. As is usually the case in Korea, the foreign doctor or nurse is only sought in the last extremity, and this is a great drawback to the work which as a whole should be largely of the preventive type. Preventive work cannot be satisfactorily done until the Korean public is more enlightened as to the importance of this work which so vitally affects their well-being.

The work was carried out along four lines; -first, the relieving of the discharged hospital patient who is often weak from illness, often friendless and without employment and home. This meant finding suitable housing, supplying clothes in many cases, giving aid until employment was found. One of the dangers that had to be avoided was the pauperization of the individual cared for. The second was the assistance of the extremely poor, the sick, and the aged. To find proper quarters for them, or hospital accommodations for the sick to care for them in their homes was a labor of love which won friends for Jesus Christ and brought its own reward. The third line of work was that for mothers and children. This included daily visits to the homes, visits to the dispensary with the patients, instruction in the homes and giving of treatments in the homes. I taught the mothers how to give their babies proper care and proper feeding, and instructed parents of children with heart lesions how to care for them properly. The people were also taught the importance of fresh air, sunshine, clean wells, and clean yards and houses. The daily visits into the homes broke down the prejudice against the foreign hospital and the foreign doctor.

The fourth type of work done was rescue work. Out of five cases I will cite only one. A little girl was admitted to the hospital with an ulcerated leg, the result of a brutal kick by her owner. During her stay of one month in

the hospital she received so much kindness that she shrank from leaving the hospital and going back to a life of slavery. This child, though only fifteen years old by Korean count, had the year previous tried to drown herself to escape the daily beatings and cursings. It was while trying to interfere in a quarrel between her owners that she had received her injuries. One of the nurses found her crying one day and upon investigation I discovered that she was actually to be sold after leaving the hospital since she had no father nor mother. She had been brought up, until she was eleven years old, by a friend of her mother's, who had sold her to a rich man's house as a kitchen slave for the sum of twenty yen. Later her former guardian became indebted to an evil woman for board money and an agreement was made whereby the little girl was to change owners.

In spite of her protests the little girl was taken from the man's house and he was given ten yen by the evil woman, making the former guardian responsible for payment of the rest. The child begged me not to let her go back and I sent to the house of ill fame asking for her release and offering to pay the original price. This I was repeatedly refused. The fact that the man's own daughter, by another woman, had committed suicide the year before rather than live a life of shame, seemed to have no effect whatever on the wicked pair and they threatened to take her away by force stating that the police were on their side. After guarding the child night and day I finally took her quietly away with me to another city. This was only after endless scenes and threatenings. Both men and women often came five strong to take her away from the hospital. The nurses and I spent many hours in prayer in an effort to rescue the girl and God answered our prayer. The police came to investigate the matter after I had taken her away but took no further action after that. Later I had an appeal by letter from the evil woman asking me to pay her the original price. Of course I paid no attention to the letter, so I liter-

ally bought the girl without price. She was given four years of Christian training in homes and schools and then was married from my own home to a fine Christian man.

She is today a loved and honored member of society, winning hearts to her Master, Jesus Christ, by her faithfulness.

The Korean Women's Educational Association.

Very recently an educational association has been formed by Korean women for the purpose of the spread of education among the women of Korea. This association carries on three main lines of activity, a night school, a magazine and a course of monthly lectures. A short time ago, the head of this educational movement, Mrs. Melissa Kim, was called to the Educational Department of this province and questioned about the new enterprise. The dialogue that was carried on will give the reader some idea of the work and scope of this new movement and the future which its leaders hope for it.

Question. "What do you expect to teach?"

Answer. "We want to give the women a common education."

Question. "Why do you have these monthly lectures?"

Answer. "Study alone is not enough. At present the women can only carry on a conversation concerning their households. We want them to know something of world conditions and of affairs outside of their own immediate circle, and so we are holding the monthly lectures."

Question. "What kind of women are you trying to develop? Do you want them to be like American women, or like Japanese women or like Chinese?"

Answer. "You ask me queer questions. We want a chance at Christian education such as the American women have and we want to have their social equality. We should like to be as diligent as the Japanese women but we do not want to adopt their dress. From the Chinese women we hope to learn lessons of loyalty and as Korean women we want above all things to preserve our modesty and chastity."

Question. "Why do you have a magazine?"

Answer. "We have a magazine so that the women living ten li or a hundred li from Seoul may study, if it be only the printed page. We want also a means to unite and hold together the Korean women."

Question. "What are the age limits for the night school?"

Answer. "Any woman between the ages of fifteen and forty."

Question. "Do you receive any one who has been in prison?"

Answer. "There are only two classes whom we do not receive, concubines and dancing girls. We want to help any woman who needs help. Certainly the weak and erring need help and we will gladly do all that we can for them. The object of this organization is to serve."

Question. "To what extent do you expect to carry on this work?"

Answer. "We hope to carry on this work even to the point of sending some of our best members to foreign countries to study, in order that they may return and help break the bands of oppression that have been binding the women of our land for four thousand years."

Question. "To which country do you expect to send your prospective students?"

Answer. "We shall decide that question when the time arises."

The night school was organized for the purpose of teaching those Korean women who have little or no education. It began its work on the eighteenth of last April with an enrollment of eighteen students. The course of study includes Bible, Korean, English, Chinese, morals, physiology, hygiene, Japanese, geography, arithmetic, music, history and

writing. There are ten teachers, all of them fine Christian women of excellent education, who are giving their time as a labor of love to this work. In the day time they carry on their regular work, either in their homes or in their schools and each night they teach for the three periods from seven until ten in the night school. At present the night school is carrying on its work in the Chung Kyo church building, Seoul. The students provide their own books and writing material and a small fee from each one takes care of any other expenses such as electric light. The school has grown rapidly since its beginning last spring and now enrolls a hundred and sixty students. So keen were the women for the educational opportunities the school offered that they carried on their studies all through the summer. The enthusiasm of the students and the devotion of the teachers to this work make this first experiment in a night school for women in Seoul a most interesting and promising one. No doubt there will be other such schools established in other places as a result of this first successful experiment.

Another agency for reaching and educating the women is the magazine organized under this educational association. This monthly is printed in *eun-mun* and already has a subscription list of five hundred and thirty. The price is thirty-five sen for a single copy or four yen for a year's subscription. It is called the "Woman's Times." The table of contents for one of the first numbers shows such topics as "Our Young Womanhood," "The Equality of the Sexes according to Science," "Friendly Association" for Men and Women, "Equality in the Education of Boys and Girls" and "The Cultivation of Reading Habits." Only one article entitled "The Duties of House-wives"

seems to be in line with the former conception of the place of women and even this article might upon translation reveal some new and startling ideas in this sphere also. To introduce this magazine to the public two thousand copies of the first number were printed and distributed broadcast. Of the next edition one thousand were made, many of which were sold. Now the magazine is well started and already has a place in the homes of many Korean women who look forward to it and enjoy it more perhaps than do the Western women their own periodicals of which there are so many.

The third department of the educational association is the lecture department. These lectures have for their purpose the wider spread of education, more particularly of up-to-date knowledge of what is going on in the rest of the world. It is hoped also that through them there may come moral encouragement and a quickening of social intercourse among the Korean women themselves. The lectures are held every month with large audiences in attendance. Already the influence of this course is shown in the fact that such courses are becoming very popular all over the country.

In conclusion, we may quote the words of those who have been instrumental in bringing about this educational association and who are carrying on its work with zeal and efficiency. "We feel sure that this Christian social and educational movement will do much toward the education and development of the Korean women and that it will have great influence in bringing them to know Jesus Christ and His saving power. This is the belief and the sincere desire of those who have this association in charge."



A Wonderful Decade.

BY MRS. S. L. ROBERTS.

IN THE KOREA MISSION FIELD for October, 1919, Mrs. Ross gave a very interesting account of the origin of Mission work among women in the North of Korea—a reconciliation between two Bible women; their united prayers for the work they were doing in the country; the vision that came to one of the great need of the young babes in Christ that she had in charge—more wrestling in prayer; and then the whole class catching the vision, giving—giving of their money and their treasures that these new believers might be taught. This movement, born of prayer and love, and sacrifice, has grown and spread far and away beyond the vision of the earnest young Bible woman, and she herself to-day stands astonished at the results—giving glory to God.

This work began in 1910, so it is quite fitting that we, at the close of a decade, should take a look back, and see what God has been working out for his people through the humble instrumentality of Korean womanhood which barely more than *three* decades ago, was grubbing about the hills and plains of Korea totally unaware of her power and her privilege, or even of the great Elder Brother who came to raise her to a place of honor, and make her "meet to be a partaker of the inheritance of the saints in light!"

The contagion spread like wild-fire, and missionary societies—though they were not called by any such a definite name then—were formed in nearly all of the large churches, and in 1911, just one year later, the first Presbyteria was formed. There are now seven Presbyterial societies including 125 societies, and about 50 not yet belonging to any Presbyterial organization, making a grand total of 175 in North Pyeng An Do.

The first missionary was sent out in 1913 on a salary of eight yen a month. This first missionary, Tyungsie was a saintly character, and

she set a high standard for all who came after. In the first place, knowing they were considering her as a candidate, and humbly fearing she might not "endure hardship as a good soldier," she decided to undertake a trip at her own charges, and test her strength. So she set off up into Manchuria in the Spring, and penetrated that vast territory for several thousand li. Here Miss Helstrom met her returning in the bitter cold of winter weather, still clad, as she had set out, in summer clothing! Miss Helstrom took her in charge, and wrapping her in some warm bedding brought her with her down the Yalu river. Sitting there, wrapped in the bedding, but still blue with the cold, and her teeth chattering, she continually praised the Lord for His wonderful goodness in having led her across Miss Helstrom's path, and permitted her to make the journey down in such comfort!

The missionary societies were more than satisfied that she had been proved faithful indeed, and from that time until her death in June, 1918, while on a preaching tour, she was a humble and faithful servant in the employ of the women's missionary societies.

Her outstanding characteristics were a wonderful self-effacement, an unbounded faith, and unlimited patience. One famous Wednesday, she talked five times with the same woman about her soul's salvation. The woman spurned her, and resisted her in vain, until finally in sheer desperation, she said: "Well, *what* is it you want me to do, any way?"

"Go to church with me tonight," replied Tyungsie and forthwith carried her off triumphantly to church.

That captive, a year later, led *thirty* of her own relatives into the Kingdom, and is now a faithful student in the Syenchun Bible Institute. And yet, this is not one hundredth part of Tyungsie's work. Only Heaven can reveal

how many souls have been saved from destruction through her humble instrumentality. This wonderful woman her first year in the Bible Institute received a grade of 27 in the subject of Luke's Gospel. Her face beamed with joy, as she waved her paper over her head and said: "To think, when I came here I knew nothing at all, and now I have gained 27! Praise the Lord!" In the spring of 1918 she graduated with honors—all her grades high, and one month later passed to her reward in the presence of the great King Himself. But all the women rejoiced that Tyungsie had received her Bible Institute diploma before she left us to go to her Heavenly home.

In marked contrast to the eight yen salary that Tyungsie received, it is notable that of the six Home missionaries now at work, one receives twenty yen; one, thirty; three, forty; and one even fifty yen a month. This rapid advance in the cost of living and so in the missionaries' salaries, has of necessity reduced the number of missionaries employed from twelve to six, but the total amount of salaries paid is more than double the amount paid to the twelve.

Because of this increase in the cost of the work, the annual dues of the members have been raised from fifty sen to one yen, or even more, in some societies. Collections are also taken at the monthly meetings of the societies, and absent members are fined. As this fine has been raised to thirty sen, the average attendance is very good indeed!

The total amount used for Home Missions during the year past, was ¥ 2,640 and Nong Chun Presbyterial, the first to send a Home Missionary, has subscribed ¥ 1,000 to Foreign Missions. The women feel that greater blessing will result if they earn the money for their

dues, etc., instead of asking their husbands for it, and various means are employed to this end, such as weeding, raising chickens or pigs, spinning thread, weaving, gathering greens, and herbs, etc. They have been taught from the start, by the founders of the societies, that membership is not merely a temporary matter, but eternal! This doubtless, largely accounts for their consuming desire to join. One dear old woman had always wanted to join, but could not afford the money. In her final illness she grieved so about it, that her daughter-in-law could stand it no longer, and going out, she sold her wedding ornaments and brought a certificate of membership in the missionary society to her dying mother-in-law. The old mother was filled with joy, and said that now she could die happy.

Once each year, at the women's spring class in Syenchun, is held what might be called a Synodical Missionary Meeting. This year there was great enthusiasm manifest, when the collection was raised for Foreign Missions and the women subscribed nearly ¥ 1,000 in one evening, and more the next morning. In this collection were counted thirty-one wedding rings, three silver wedding ornaments, and three new hair-ribbons—these last evidently given by little girls. As the offerings came flowing in, excitement grew apace, and finally two women could sit still no longer, but rose in their places, and danced with sheer delight.

This year four women have pledged an annual payment of ¥ 100 each, one fifty yen, and several others lesser amounts, for Foreign Missions. These have united to form a Mission Band. They have heard the call: "Go ye into all the world, and preach the gospel to every creature."



Our Baby Show.

BY MISS CORDELIA ERWIN.

Our Home Course of Study for the women contains most of the good booklets put out by the Korean Christian Literature Society on the subject of child welfare. The last day of the big Spring Class in Seoul has been set apart for the Baby Show or display day. Spring is the time to get in preventive work, as all mothers know the dangers that come with summer.

The morning of this particular day found us at the Big Church early, arranging and decorating the six different booths for the six different classes into which we had divided the children according to age.

Class I.	1 mo.—3 mo.	Class IV.	10 mo.—18 mo.
„ II.	4 mo.—6 mo.	„ V.	19 mo.—36 mo.
„ III.	7 mo.—9 mo.	„ VI.	3 yrs.—5 yrs.

The ushers and volunteer helpers were busy getting things in place and shape before the mothers began to arrive with their babies. By 10:15 there were 65 babies and little children on display, while their fond mothers, grandmothers, aunts and cousins watched the Hospital nurse bathe and dress a baby according to latest hospital methods.

Next the three judges began their rounds of inspection. Dr. Avison of Severance College and Mrs. Avison (the mother of seven fine children) and Dr. Oh also of Severance. They carefully looked for defects as they graded them. Using the Better Babies Standard Score Card as a model, we had adapted cards to suit our present needs. This part of the program was long but it did not seem so, because the mothers were so anxious to learn, and the doctors so painstaking in their instructions. The most gratifying part of the affair was the eagerness of each mother to have her baby come up to the standard and her desire to bring him up to standard if he fell below it.

The next number on the program was a sermon to mothers by our splendid Korean pastor Yi Wha-chun from the 2nd. chapter of Luke. "And he went down and came with

them to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man," emphasizing as he only can do the great honor and responsibility of motherhood. While he was preaching I looked round over the audience at these mothers and was thrilled to my finger tips as I thought of all that Christianity had brought them. There was our cook, Maria, and her transformed home. Here was Hannah, who like Hannah of old, had been denied children until she heard of a little sick baby girl out in the country. When news reached the city that no-one in this non-Christian village wanted a sick girl-baby, and it had even been proposed to place the motherless bundle in the same grave with the mother's corpse, Hannah and her Christian husband hastened out and rescued this wee mite of humanity and loved it into life and health. Now she is a smiling cherub playing about Hannah's knee!

Kung-ai reminded me very much of the pictures I have seen of the Madonna. Of course her baby had a *very* high grade. She is a graduate of the girls' school and her husband a graduate of the boys' school, and they had helped me to translate most of the splendid literature on **Better Babies** so generously contributed by the Woman's Home Companion.

It was so late when we had finished the program that some of the babies had started on their afternoon naps and, on being disturbed, were in no mood to have their pictures taken, and so we came away feeling as if it had been a "howling success!"

It was so late I 'knocked off work' for the rest of the day and went to the kitchen to dry the dishes for Maria. "There was such a jam at the church," I said to her, "that I did not have an opportunity to offer my con-

gratulations and want to do so now. Yong-sung is a handsome youngster and I am proud of his score too. No wonder he was so admired."

"Certainly you *poo-ins* came to Korea for me!" she replied. "While the honorable doctor was congratulating me on the possession of such a fine child my mind travelled back to the time before the influences of Christianity had reached my life. Like all girls I was married in early childhood and did my best at the *ma-na-ri-no-rit*. (serving the mother-in-law) Of course I made many failures and ate much bitterness in consequence. In my heart I resented this but to have let one word pass out my mouth would have made my lot harder, so I just endured it with set teeth. My young husband was not unkind to me but by the time I was 23 he had squandered the fortune and everything he could get his hands on, in fact, then fled to Siberia leaving me with three little children. My cup of bitterness was full then! My mother-in-law did not want me in the home and when I went over the mountains to my own mother and father, he complained because the children were noisy, saying it was no custom in our land for one man's children to come and sit down on another man. Back over the mountains I would trudge with the baby tied on my back and leading the other two, one in each hand. Life seemed such a heavy burden I could not climb those mountain passes without sitting down at each turn of the trail and having a big weep, I so longed to die. But for the children I would have jumped off the precipice into the river below. I loved them and had to live for them. Finally a colporteur came from Wonsan to our village preaching and selling Bibles. When I heard of the kindness the missionaries extended to those in distress I set my face towards Wonsan and to find the missionaries. Ten days overland we begged our way! About half way there my little girl died. With my own hands I digged the grave and buried her there on the mountain-side." (Here she choked and could hardly continue her story.) "It was

hard to leave her but I comforted myself and the two children with the thought that she would be spared all the sufferings and hardships I have had to endure and are so common to the lot of woman in this world. You see then I thought the lot of all women was the same as it is in Korea. God was good and led us to Wonsan and Mrs. Hardie was very kind to me. When I asked for work, at first she said she did not have any. But when I told her I wanted work, for my children were hungry, she turned to her cook and said "Isn't there any work at all we could give her to do?" The cook said "Yes, the garden needs weeding." She told me I could take the baby off my back and leave her in the house, and my oldest little boy and I could pick the weeds out of the garden; we did this and she paid us well. That night we had a good supper for the first time. Then she got work for me in the home of another missionary, who needed help. Soon the cholera scourge swept through the city and took my baby away. This left me with just one, but I was so thankful to have one to live and work for. Then when Dr. Hardie was sent to Seoul to start the Theological Seminary their regular cook could not leave his home at Wonsan, so they took me with them as cook. You know, when we had been there about two years my husband returned from Siberia. He went to our home way out in the interior, then followed me to Wonsan, and to Seoul. Do you remember the *ya-dang* (row) he raised?"

"Yes, I remember it, and how all of us *Saxies* were sympathizing with you when we heard your husband had returned."

"Well, you know how afraid I was of him at first, because he had not received a change of heart? When I begged Mrs. Hardie to let me stay in her house she said 'Of course' and I did. You don't know how ashamed I was when he would come to the house and row, and you don't know how hard I prayed while Dr. Hardie and the Korean pastor were exhorting him. They did not let up day nor night, neither did I. On Saturday morning

when they called me in the Doctor's study, I knew by the look in his face before they could tell me, that he had received a new heart. I was no longer afraid of him then and took him back as my husband. Mrs. Hardie's blessing, and the Doctor's prayer for our usefulness and happiness are some of the treasured memories in my heart. Since then he has been so good to me, I am in danger of becoming a slacker Christian. I haven't the zeal for the Lord's cause that I had when I was eating bitterness and hardships. He is much more diligent about 'doing the doctrine' now than I, and it all came over me this morning while the judges were congratulating me on having

such a fine baby boy, that I am becoming unmindful and ungrateful for all the Savior has done for me. Of all women I have received the most from His crucified hand! On the way home from the church I wondered if He might not send some experience of hardship or something to call me back closer to His pierced side."

Four years have come and gone since that particular Baby Show. On the 1st. of March 1919 both her husband and son became prisoners but now the long months of separation and suffering are past and they are at present a reunited, happy family.

The Claims and Purpose of the New Woman's Magazine.

TRANSLATION OF AN EDITORIAL.

Though we come as a representative of Korean women, yet we are without wisdom or experience. We come forward, not because it is our wish, but because the times demand it of us. As you know Korean women have not yet awakened but we catch a glimpse of the difficulties and countless suffering we must face. We know that if we do not sacrifice our lives and work for Korean women we will remain in darkness, and fail to see the light. What times are these? The world is being reconstructed night and day, the light of civilization is shining in the distance, in the dawn the sound of the bell of emancipation awakens us from our long dream. The time has come for us to come out. Then what is the necessity of the hour and what is our purpose?

For ages we have suffered, and have been fettered by unbroken custom, so now we propose to lay aside the fetters and to be free from the bonds that we may awaken and develop. Men may call it revolt or rebellion, but from ancient times women have been treated like animals and have been under man's foot. Is this the result of righteousness and morality? Of course women have faults, but the idea

is widespread that men are to be honored and women are not. The common idea is that man's character and physical nature are superior and woman's inferior, and hence everything is decided in man's favor. Under this women have lived as slaves or toys while men have used every means to prevent women from escaping from their blindness and ignorance. So it is our purpose through this magazine to discourage immorality and to stand for high ideals and morals, to the end that women may have equal freedom, equal responsibilities, equal opportunities for work, and an equal amount of leisure.

We believe that mental submission and social repression are coextensive, so that intellectual training will mean social freedom, and more social freedom will give an opportunity for greater intellectual freedom. Since we are women of a new age, we must leave behind our traditions, customs, and conservatism. Such is our commission, and with this idea of service we come before you. If you are a pioneer in this age, in the cause of Korean women, we hope we may have your assistance in this magazine.

The Latent Suffragist.

BY KATHERINE WAMBOLD.

Frequently I am reminded of the fact that the ancestors of my Korean sisters were wearing beautiful woven garments and living in good houses, when David was singing his psalms, and at the same time that our Western folk were living as savages. The advantages of being of an old race frequently come to view. The ease and fluency with which a woman, only recently become a Christian, and perhaps all her life circumscribed by her own four walls, will take part in a religious meeting, we have all observed.

A few years ago we organized a missionary society—one for the study of missions—the membership being made up of graduates of our Union Bible Institute in Seoul. Officers were elected as if they had been running societies all their lives, and the programs were well prepared and much enjoyed. The fees were ten sen a semester. At the Annual Meeting the Treasurer gave her report, mentioning thirteen sen interest accruing. I neglected to find out how the capital was invested to bring in that amount!

In one of the Seoul churches with which I am connected we had a Dorcas Society until after work for Siberian relief ceased. It met every Saturday afternoon at the close of the Sunday School teachers' study class. We rolled bandages and knit selvages. The women fell upon the work with zeal. One sister held the bandage firmly while another one pulled hard and rolled. The result was so tight that it scarcely needed the machine to make it fit to pass the eagle eye of the bandage inspector.

In place of the Dorcas Society in that church we now have a society for active home mission work. Last winter, while in a village for study with the Christian women there, I casually mentioned to the Seoul woman who was helping me in the class that we might have such an organization. We further spoke of

those suitable for officers, being careful not to have regular Bible women, but those not already in positions of prominence. It was mentioned to a few, later, in Seoul. While I was on another itinerary the Seoul sisters organized the Society, and the suggested slate went through without one scratch! Perhaps you will say they learned these methods from their husbands, yet may be it is latent ability cropping up. Although it is a Women's Society, the men are not ignored. At the first regular meeting after election, the speaker of the afternoon to make the address on Home Missions, was the husband of the President, an elder in the church. When it was about time for his speech, his wife, the President, descended from the platform and escorted him to a seat beside the officers. At the close of his excellent address, amidst much hand-clapping he gracefully retired.

The Society is active in giving. Last spring hearing of great suffering from want in one of the country districts, the President and Treasurer, carrying fifty yen, waited on one of the missionaries, a woman not of their denomination, but who knew the Koreans who were in the needy villages, and asked her to use the money for helping.

Last year a little was done by Korean women going every Thursday afternoon to the Severance Union Hospital to sew, as great quantities of mattresses, bed gowns, &c., are needed for the charity patients. We are considering having this done for six weeks in the autumn and six in the spring every year. From the ability displayed it might seemed very efficacious to have a society to see to this. But in whatever way it may be done, it is sweet to think that it is with the remembrance of God's great gift to us that our beloved Korean sisters give of their money, time, thought and prayers.

“Our Daughters Shall Be Like Corner-Stones.”

“To be game” is a quality which everyone admires in a girl, boy or grown-up. Im Ho Chang was suspended from school because her patriotism was not compatible with school discipline, but she went home with the desire to share what she already had gotten. A sixth grade education is not generally considered a sufficient mental equipment with which to open a school but Ho Chang’s pent-up enthusiasm for doing something for her people had to have some outlet, so she started a night school for the village women. The local preacher said she might use the little mud church building for an evening class to teach the women their letters. After Kimsie had pounded clothes all day by the stream and Paksie had ground flour for the bread and worked in the fields, and others had ripped up clothes and washed, dyed, ironed them with sticks and had sewed them up again, they gathered in the church building in the evenings to learn the alphabet. Minds unaccustomed to even ten minutes of mental activity soon found “ah,” “yah,” “aw,” “yaw,” very tiresome and so in between the periods of study Ho Chang told them the story of the Master Whom she had learned to know. The village men began to get interested in the class and dropped in occasionally for the closing prayer hour.

When Ho Chang’s grandmother heard about this venture she was properly shocked at the thought of her granddaughter’s teaching in a class where both men and women came. She raised her voice and said that such work could not go on. Ho Chang decided that only a personal Christian experience could make her grandmother sympathize with the work she was doing. She prayed earnestly and besought her grandmother to go to church but neither the old lady’s curiosity nor Ho Chang’s requests had any effect.

One Sunday evening Ho Chang refused to eat her supper and cried. When this had continued several weeks in succession the grand-

mother decided that it would do no harm if she went to church just once. But what kind of meeting was this in which the men and women sat in the same room, on opposite sides of course--but then! That was hard to understand but so were the speaker’s words. Was there really a God who loved and cared for her as though she were a little child? Grandmother finally decided to believe and as the message of love came to have a deeper meaning for her she began to understand her granddaughter’s desire to serve. And so it happened that Ho Chang’s generous and whole-hearted helpfulness won such respect and appreciation from the whole village that they did not want her to return to the city. Ho Chang herself knew, however, that her battle was not won until she was willing to submit to the school discipline again and so she came back and is now a happy Ewha school girl.

There was in the north of Korea an old lady who was the head of a large family of sons and daughters. She was a person of force and character and ruled her entire household with undisputed sway. Her sons and grandsons were Christians and were constantly urging their grandmother to “believe.” She invariably refused to listen to them and said she had no use for such things. This repeated urging on the part of her family seemed, on the contrary, to strengthen her determination not to become a Christian. Then there came a new granddaughter-in-law into the household, a very lovely Christian girl. This girl took upon herself the special care of the old lady, preparing her special dishes, looking after her clothes for her and doing a thousand little services and kindnesses that the grandmother had not received from any other members of the family. This daily love and devotion completely won the heart of the old grandmother. During all this time the granddaughter-in-law had not preached to her grandmother nor asked her to believe. Finally one bright Sun-

day morning the girl came to the grandmother and said "Now grandmother, I have fixed up all your clothes nicely and I want you to go to church with me just this once to have a "koogyung." The grandmother thought to herself "It will do no harm just to go for a "koogyung" (sight-see) and how can I refuse this girl whom I love so dearly and who has done so much for me." She went with her grand-daughter-in-law to church that Sunday and

again the next Sunday. On the second Sunday, to the surprise of everyone, she stood up and said she wanted to believe. That was her last Sunday, for the following week she went to be with the Master whom she had so recently come to love. All her family rejoiced in the midst of their sorrow that they would meet her again in the Heavenly Home and the Koreans said of the young girl "Ah, that is the kind of grand-daughter-in-law to have."

One Servant Worth While.

BY MRS. JOHN F. GENSO.

Its always wonderful to watch things grow, and especially people. No greater satisfaction and reward comes to a missionary than to see those for whom she has worked and prayed grow and develop into real usefulness.

I want to tell you a bit about my little Kim-si. Eight years ago this fall, one raw, stormy evening, she came to me to apply for the position of amah. At that time she was working in the cigarette factory at Yen 6.00 per month. She had never worked in a foreign house, nor had any contact with foreigners, so she was totally inexperienced, but she wanted to try and I needed an amah badly, so the bargain was made and our life together began. She lived with her mother-in-law, and her family were Catholic. In our household it is the custom to have prayers with the servants each morning, and about the second day Kim-si brought word from her mother-in-law that she would have to leave our house on account of prayers. I sent a piece of meat to the mother-in-law, along with a note, saying that while Kim-si must attend prayers, as it was a family custom, she need take no part, and I would not even speak to her about religious things. This seemed satisfactory and life settled down. Each Sunday morning Kim-si went to the Catholic church to early mass. She was such a frail, quiet little creature, but so faithful and trustworthy, she gradually endeared herself to us all. I remember the first

winter she was with us I bought some brown sateen to make a coat for her for a Christmas present. I had her make it, telling her it was for a friend of mine about her size. When she finished it, the day before Christmas, I presented it to her and she wore it to the big Christmas celebration over at her church. A more pleased, grateful little person you never did see.

After a few months she began to ask me about different passages in the Bible, and she sang with us at prayers. Then she took her turn at reading. By summer she voluntarily led in prayer. Some time later she came to me one day and said she preferred going to our Mission church instead of early morning mass, to the great distress of her mother-in-law. Kim-si's own people were Protestant, and attended the Presbyterian church near our home. A few months previously Kim-si had moved to our compound to be near us. How much moving from her mother-in-law's house had to do with her change of attitude I do not know. The mother-in-law was a dear, refined old lady and a staunch Catholic. In a short time Kim-si joined our Mission church and began to try to get her mother-in-law reconciled. I gave her time to go to see the old lady every Sunday afternoon. By this time I had her perfect confidence and she kept me in touch with her progress. How happy she was when her mother-in-law allowed her to repeat the morning sermon to her, and be-

fore the old lady died, a year or two later, Kimsi read the Bible to her each Sabbath afternoon. When we went home on furlough we put her in Miss Albertson's Bible School, and she did so enjoy the year's study. But when we returned she gladly came back and helped me in the home again. A class in Sunday School was given to her and she was considered one of their best teachers—this little woman who, four years before, had known nothing of the Bible at all.

She developed into one of the most truly vital Christians I have ever seen anywhere. I have often said that I have never known Kimsi wilfully to do what she knew I did not want her to. After that year at the Bible School her great desire was to win others to Christ, and she was always finding opportunities—the beggar or merchant at the door—the chance sight-seer or the carpenter—somebody—and always so tactfully and powerfully. She was never so happy as when I would give her a half day off to preach from house to house, or send her for a day or two to help some little country church. But she always considered her work in our home

of first importance and knew what it meant to do everything heartily as unto the Lord. Two years ago I sent her back to Bible School again, and this spring she graduated and is now to start out in regular Bible woman's work. I asked her one day if she though she was really a Christian before she became a Protestant. She said, without hesitation, that she was sure she was, because she believed on Jesus and trusted Him to save her, only she did not know His Word. She also said that many of her Catholic friends were true Christians and she did so long to have them know His Word so that they could grow. This summer she has gone to southern Korea to visit her mother. She preached on the train going down, she has gone about the villages down there preaching and teaching, even though it is her vacation time. I know she will preach on the way back. When I get discouraged with the servant problem, and think they all go to the bad in spite of us, I think of Kimsi. If the Lord has been able to use me in any small way in the making of her all my sacrifice and efforts have been repaid a hundred fold.

A Bible Women's Retreat.

BY MRS. B. W. BILLINGS.

When the conviction grew upon us that we must have a retreat for the Bible women of our Church we were met by many difficulties. First, we had no place to hold it, second, we had no money, and in the third place there was no desire on the part of the women to attend. We began to pray about the matter, however, knowing that if it were God's will, as we believed it was, that He would open the way, and in a wonderful way He has answered our prayers.

1. *The Place.* The place that was selected, S—, was a most beautiful spot surrounded by mountains, with a little stream near by where the women could spend their afternoons, bathing in the "Bathtub" as they named a broad and deep spot in the stream, or washing their

clothes on the rocks as the Korean women do, or gathering the wild flowers that grew along its banks. Some of the women preferred to go off in little groups of twos or threes for prayer and helpful talks together. On one afternoon we climbed to the Buddhist monastery back of S—, which was beautifully located but appeared to be very much deserted.

The best part of S—was the people who lived there. Mr. Kim, the head man of the village, and his charming wife were earnest Christians. A few years before Mr. Kim had left the church and taken a concubine. Mrs. Kim, however, had kept on praying for him until she won him back to herself and to the church. Now he is the leader in the Christian work of his village. He built the church

and because there was no school he gathered the children together and taught them. He secured a gramophone and taught the children to sing by having them listen to the records. I have never seen brighter children than those of that village. Not one from this poor little farming village where they worked from four in the morning until seven in the evening but seemed exceptionally bright. I have never heard more beautiful prayers than those of young boy. They were exquisitely worded and showed a fellowship with the Father that some older Christians would envy. I went to the home of this boy and had prayer with his grandmother, an ignorant old woman who plainly had little idea of what it meant to be a Christian. His little wife who was not over fifteen and who looked not over twelve, was a brightfaced girl who showed by the smile on her face and the light in her eyes that she was a Christian. Out of thirty-one households in that village only one is not Christian and they have promised to believe. Every evening but Saturday the pastor of the church, preached to the people and the church was always packed. The service began at half-past nine, since the Korean farmers must work as long as the daylight lasts. Although the farmers had been working since early morning I never saw one of them nod or look inattentive.

Mr. Kim had built an upstairs room for his summer home which he gave to Miss Marker and me for our use while the Korean women had the downstairs. We shall never forget the delightful hospitality of Mr. and Mrs. Kim, nor the sunrises that we saw from our upstairs room, the mountains emerging slowly from the mists, touched here and there with gold from the rising sun.

The second day we were there was Mrs. Kim's birthday and she invited all of the village people to a "kuksu" feast at her house. The men came first of all, of course, according to good Korean custom, and were seated in the open court with their little tables before them piled high with good things. How those chopsticks did fly! I greatly enjoyed watch-

ing the children when their turn came. Mr. Kim stood among them as he thanked the Heavenly Father, and when some of the children would peek out to see if it were not time to begin operations and see him still standing with bowed head down would go all their little heads again.

2. *The Finances.* Our second problem was the ever present question of finances. The idea of a retreat was a new departure. Bible classes we had had before, but we felt that the women needed a place where they could get apart with God. With the price of commodities so high the question of financing such a plan was difficult. Since our Board had already cut down our appropriations we could expect nothing from them. A little gift of ten dollars from a visitor who had seen our work was the nest egg. To this some of the missionaries added their bit and last but not least a gift from my own dear mother in America brought up the fund to the necessary amount for this year. We are praying that more funds may come in for next year, not only for our Methodist women, but for all the workers, so that a Union Retreat may be made possible.

3. *The lack of desire to attend the retreat.* This was our third and very serious obstacle. The Bible women, tired out from their year's work and discouraged by worry over their financial difficulties, had no desire for a retreat of this kind. According to the government statistics the cost of living in Korea has advanced 300% over pre-war prices but the salaries of the Bible women have remained the same. This results in real suffering and hardship, especially for those who have families dependent upon them, and the women have become bitter in some cases over the failure of Christian people to provide for them. Anyone who has been experiencing this financial strain of the past few years can sympathize deeply with these women, and can realize that their usefulness and efficiency is greatly affected by the continual economic pressure that is upon them. It is an outstand-

ing need of our work that these women should be properly recompensed and that they should be given at least a living wage for their inestimable services to the Church in Korea. They were with difficulty persuaded to attend the retreat but once there the Holy Spirit worked in a wonderful way in their hearts, bringing them into closer touch with God and giving them victory in their lives. On the first day Pastor Song of the church in S—read Matt. 8: 19-22 and said "Are we worrying about our small salary, poor quarters etc.? Christ said "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head." This verse the pastor read several times with no comments and then he said with tears in his eyes and a choked voice, "It is very hard for me to speak this morning, let us have a season of prayer." After the prayer he told the women that when anyone began looking at the world and seeking his own comfort rather than the will of God he soon found that he was out of Christ. He told them of a widow in Yeng Byen who had had a good home and many comforts in her younger days, but when prices began to soar and her salary remained stationary she began to worry and to long for the fleshpots of Egypt, until finally she decided to leave the church and take up the raising of silk worms. "She had to go out in all kinds of weather to gather the mulberry leaves, she got her clothes damp, took cold, the worms rotted and all her money was lost. Her mind was not at peace a moment because she knew she was not doing God's will, so she returned to the mission, repented of her sins and became a very zealous worker in the Kingdom. Wherever she went there was a revival and all the churches were asking for her to be sent to them." Don't worry about your own personal comfort, said Pastor Song, but seek rather to know and to do God's will trusting Him to care for you."

After days of prayer and conference, one of the Bible women got up and told of her experience, how she harbored jealousy and bit-

terness against both her Korean and missionary sisters and how she had felt that she could not be a Bible woman because of the small salary. (This woman has had peculiarly hard home conditions and was supporting her family which included an imbecile son.) Now, she said, she confessed her lack of trust in God and felt willing to go anywhere and to do anything on any salary He would provide. She was sure that this would bring her the peace and joy that she had not had since she left the Lord's work. This one victory was worth all the conference, for this is a rare woman, refined, well educated and one of our best workers. One of the recent visitors to our work had said that when she met this woman and looked into her eyes she had received a blessing, even though she could not say a word. It had been breaking our hearts to see her losing her faith. Now we are trusting that the Lord will send the means to keep her body fit to be the power for good that she is so well prepared to be.

Another of our Bible women at that retreat was a class-mate of the one about whom I have just told. She had not been able to graduate at the same time as this first woman because she had had to stop and teach school in order to send her own children to school and to keep the wolf from the door. She was an educated woman with a large family and an utterly worthless husband to support. When her son was fourteen years old she told him that if he would stay at home and care for the baby until she could get her diploma from the Bible school she would see that he got his education. So she got up early, prepared breakfast and dinner for her family, walked several miles to school, studied all day, walked home at night, cleaned, sewed and did her studying and was one of the best in her class. On her rest day, instead of being able to catch up in her work she had to do extra work to earn money to help her live. She is a gifted teacher and speaker and has been sent to different churches to teach Bible classes. The hard condition of her home life, however, had

made her say things she regretted. When Pastor Song talked about Isaiah's vision of the Lord and his own unclean lips she poured out her heart in confession. "Oh," she said, I have just such unclean lips. Oh, if the Lord will only forgive me. I have said, 'Why doesn't my good-for-nothing husband die or why didn't the police arrest him for shouting instead of arresting so many useful men.' Oh, I have such unclean lips." This woman had brought her baby and her little girl to care for the baby so that she could attend the retreat. It was sweet to see how tenderly she cared for the little one. After this experience her prayers and testimonies were wonderful and we feel that God is going to use her mightily.

These are but two out of the many experiences that came to our women as a result of the retreat. We feel that it was a great blessing to every one who attended and that the results to our work of the coming year will be more than we can measure. Our Bible women and Christian workers have so little quietness and inspiration in their home surroundings and so little opportunity for the spiritual growth that comes from being alone with God that such retreats mean more to them than we can realize. It is one of the great needs of our work that is facing us. For this reason we should like to see such retreats made a part of our summer program and the opportunity provided for not only the Methodist women but for the women of all the Churches to come together in this way. In the peculiar and trying circumstances of the times in which they live, our Korean colleagues need such retreats to keep their spiritual ardor alive and to give them the strength and encouragement which they require for their work.



Notes and Personals.

Returned from furlough.

Northern Presbyterian.

Mrs. W. N. Blair and children to Pyengyang.
Dr. J. W. Hirst to Seoul.
Miss Martha Switzer to Taiku.
Dr. J. E. Adams and family to Taiku.

Australian Presbyterian.

Rev. and Mrs. W. F. Cunningham to Chinju.

Northern Methodist.

Mrs. A. B. Chaffin and daughter to Seoul.
Miss J. Walter to Seoul.

Southern Presbyterian.

Rev. S. K. Dodson to Kwangju.
Rev. F. M. Eversole and family to Chunju.
Dr. R. S. Leadingham and family to Seoul.

Southern Methodist.

Dr. and Mrs. R. A. Hardie to Seoul.
Dr. W. G. Cram and family to Songdo.
Miss Nichols to Songdo.

New Appointments.

Northern Presbyterian.

Dr. J. D. Bigger and family, Kangkei to Pyengyang.
Miss Hilda Helstrom, Syenchun to Kangkei.
Miss F. Edgerton, Chungju to Syenchun.
Miss M. L. Dean, Seoul to Chungju.
Rev. S. L. Roberts and family, Syenchun to Pyengyang.

Left on furlough.

Northern Presbyterian.

Dr. W. L. Swallen of Pyengyang.
Rev. H. E. Blair and family of Taiku.
Dr. W. J. Scheifley and family of Seoul.

Australian Presbyterian.

Rev. A. W. Allen of Chinju.
Dr. and Mrs. W. Taylor of Tongyeng.
Miss D. Hocking of Fusanchin.
Miss S. M. Scott of Kuchang.

Canadian Presbyterian.

Rev. D. M. MaRae and family of Hamheung.

Northern Methodist.

Rev. D. A. Bunker of Seoul.

Resignations.

Northern Presbyterian.

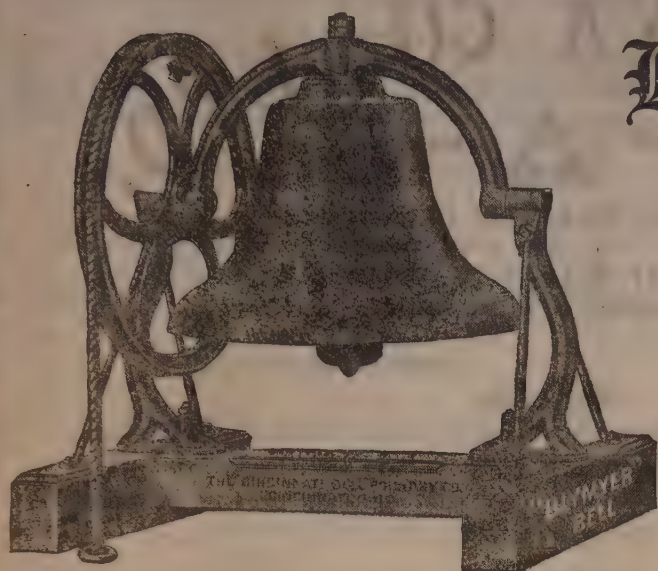
Dr. H. C. Whiting of Chairyung.

Northern Methodist.

Dr. E. D. Follwell of Pyengyang.

We are pleased to announce that Miss Ethel M. Estey is well on the way to perfect health and is able to be at work for Korea among the churches in the United States.

The Australian Presbyterian Mission is enjoying a visit from the Rev. F. H. L. Paton, Secretary of the Foreign Missions Committee of the home Church. Mr. Paton is a son of the well-known late Dr. J. G. Paton of the New Hebrides, in which mission field Mr. Paton was himself born. He expects to be in Seoul for the meeting of the Federal Council and Presbyterian Council and the General Assembly.



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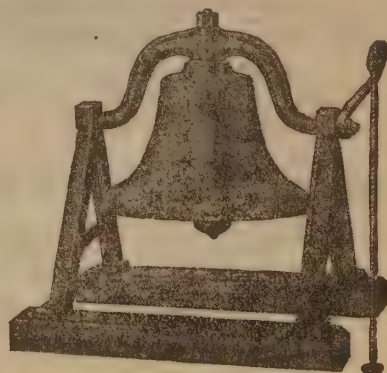
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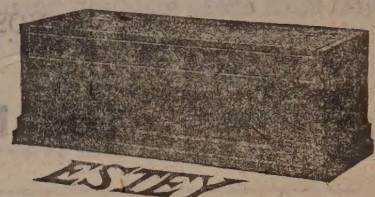
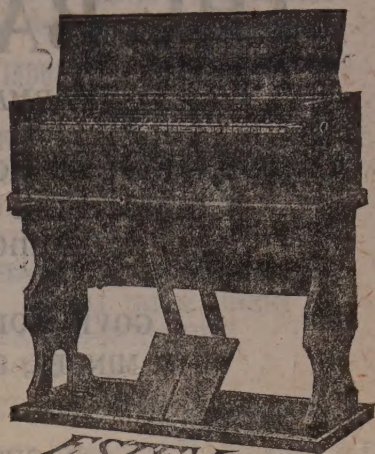
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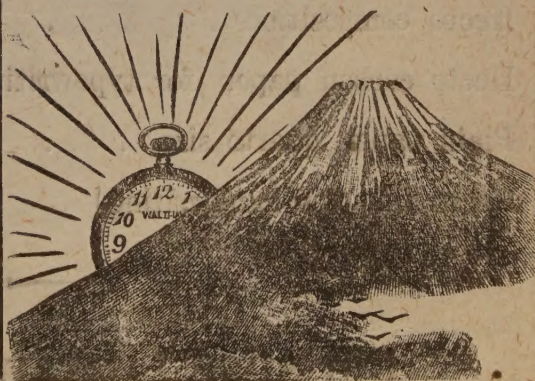
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